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Notes of the Month.

The Sixth Lambeth Conference is over. Every ten years Bishops of the Anglican Church from the British Isles, the Dominions, America, the far East, and all parts of the world assemble at Lambeth Palace. They meet under the presidency of the Archbishop of Canterbury, not as legislators but as advisers, to consider together matters of moment in the life of Christian people everywhere. This year's Conference, the largest ever held, was attended by 252 Bishops and sat for five full weeks. The official report of its proceedings has been published. It contains the encyclical letter addressed by the Bishops to Christian men and women, eighty resolutions on the different matters before the Conference, and the reports of the eight sub-committees.

The great idea which runs through the whole work of the Conference is the idea of fellowship. It is shown in the encyclical letter how in one department after another fellowship is the secret of life, and the idea is developed with regard to the fellowship of the Christian Church; the fellowship which ought to exist in industry or trade, between employer and employed, director and workman; and the fellowship like that of a brotherhood or family, which should bind the nations together. And, again, the idea of fellowship is shown to have a special place in the position of women in the ministry of the Church; in all that belongs to the marriage tie; and once more in the relation of life on earth to the life beyond, a fellowship hinted at, and felt after, in such a movement as spiritualism. The encyclical letter thus indicates how the eighty resolutions of the Lambeth Conference may be seen as a single whole in the light of this idea of fellowship. What may be called the formal policy of the Conference is best seen in the resolutions themselves. They deal with many subjects, amongst them marriage and divorce, social problems, and the position of women; but there can be little doubt that the resolutions dealing with Christian Unity are those which have much the greatest importance both in the eyes of the Bishops and of the public at large.

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In the course of an interesting resume given by the Archbishop of Canterbury, he said that among many subjects of moment discussed, including international peace and the League of

Nations, the one overshadowing all others was that of reunion of the Churches. Their efforts were largely concentrated upon their relation to other Reformed Churches—that were outside Rome and the Eastern Churches —aiming at a fresh attempt to get a united Church. The Conference showed particular agreement in the point that the big Church of the future would be run under some form or other of Episcopal leadership. As regarded the Church of Rome, the Archbishop had no hope whatever in that direction. The Romish Church, he said, do not consent to waive anything, but, he added, by the grace of God they may be softened.

* *

The daily press of 12th August contained the special appeal for unity. It is an appeal to all Christian people and sets forth that "We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised in the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His body." The thing to realise is fellowship. God wills fellowship. But this united fellowship that is sought is not visible in the world to-day. The causes of division are by no means entirely blameworthy and the Bishops desire frankly to confess their share in the fault of thus crippling the body of Christ and hindering the activity of His Spirit.

* *

Then follow the conditions of membership. The Bishops say, "We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:—

The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith, and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief.

The divinely-instituted sacraments of baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ.

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the communion of Christ and the authority of the whole body."

* *

Those are the conditions of membership in the great proposed Church of the future. Let us not forget to say that the Appeal from start to finish is infused with a genuine spirit of conciliation; its marked characteristics are earnestness and sincerity. It means well, and no doubt the Bishops will go a distance to secure the unity they have set their hearts upon. But even so, many will think they might have gone further and conceded more. They claim for the ministry that it shall be governed by the Episcopate, and think that the Episcopate is the best means of providing such a ministry as the Church will require. On this point there is surely plenty of room for give and take by all parties concerned. It is, however, when we come into the presence of the Creeds that a real trouble will arise, a trouble which will affect not only professed Non-Subscribers but that vast multitude of people in all sections of the Church who feel that in subscription to Creeds there lies little chance of unity. A united Church marching as a mighty army to the realization of highest ideals will march more vigorously and effectively if permitted to lay aside all such impedimenta as may be calculated to cause friction and to give rise again to disunity. We shall watch this outcome of the Lambeth Conference with profound interest.

THE LAMBETH APPEAL.

Pictures at the Cinematograph recently showed the procession of the Bishops of the Anglican Communion, in which also the delegates from Eastern Churches appeared. The Bishops were arrayed in mitres and chasubles preceded by a large cross. Until lately, only on

very few occasions, such as the King's Coronation, Bishops have been seen in this attire. But each diocese has as it were its own coat of arms and the symbols on the robes and the mitres are fixed by Heraldry. Public evidence is given by the wearing of these that the present Bishops are the legitimate successors of the Bishops prior to the Reformation, which we are informed was only an event in the history of the Church and not its commencement. That, no doubt, would be the explanation given by a Churchman of this ritualistic display. No banner with the device, "Come and join the band," was carried in the procession, but a letter to this effect has since been issued in the name of the Conference by the Archbishop of Canterbury, inviting all ministers outside the Episcopalian Church to come and get Episcopalian ordination, thus securing a uniformity throughout the whole Christian Church, and thereby attaining to a visible unity. What the Act of Uniformity of 1662 attempted with the aid of the Law, the Lambeth Conference now essays with more conciliatory methods. True, the letter is addressed to all Christian people; but, where do we come in? Do we come in at all under the definition given? 252 Bishops have sat for five weeks in conference and this world conference is to be held every ten years. One outcome of their deliberations is this appeal for Christian unity. Briefly stated, the substance of the letter is as follows:—"Membership in the universal Church of Christ, which is His body, is acknowledged in all who believe in our Lord Jesus Christ, and have been baptized in the name of the Holy Trinity."

(1) By the Catholic Church is meant, so far as this world is concerned, an outward, visible, and united society, holding one faith, having its own recognised officers and using God-given means of grace.

(2) This united fellowship is not visible to-day. There are other ancient Episcopal communions in the East and West (the Greek and Roman Catholic Churches?) and great Non-Episcopal communions. The hope that all may be led into the unity of the faith.

(3) The causes of division, of which "we desire frankly to confess our share in the fault of thus crippling the body of Christ."

(4) A new outlook and new measures. "The battle cannot worthily be fought while the body is divided." All separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a re-united Catholic Church.

(5) An adventure of goodwill and still more of faith for a new discovery of the creative resources of God.

(6) Whole hearted acceptance of—

The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith, and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief.

The divinely-instituted sacraments of baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ.

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the communion of Christ and the authority of the whole body.

(7) The Episcopate claimed to be the one means of providing such a ministry.

(8) Deference to one another's consciences. The offer in all sincerity to ministers who have not received it, to accept a commission through Episcopal ordination as obtaining for them a ministry throughout the whole fellowship! Such action not to be taken as a repudiation of past ministry. God forbid that any man should repudiate a past experience, rich in spiritual blessing, for himself and others.

(9) The spiritual leadership of the Catholic Church in days to come depends on the readiness with which each group is prepared to make sacrifices for the sake of a common

fellowship, a common ministry and a common service to the world."

The newspapers, while publishing this appeal, do not seem to realise the significance of it, the offer it makes to the various denominations, while not wishing to interfere in any way with their present forms, to give their ministers priests' orders, so that they may have an unchallenged right to freely exchange with the Episcopalian clergy and to surmount a barrier which has made the appearance of a Non-conformist minister in an Episcopalian pulpit a very rare incident. It makes possible also the administration of the sacraments, say by a Presbyterian minister in an Episcopalian Church, and vice versa, thus avoiding the Kikuyu scandal in Africa, when a Bishop brought an action against another for participating in a united communion service. Episcopalian, Liberal Catholic, Holy Orthodox, Presbyterian, Methodist, Congregational, Baptist, while each retaining its individual form, would all be united under the one title "Holy Apostolic Catholic."

Could the Non-Subscribing Presbyterian Church be brought to subscribe to the Nicene Creed, the symbol of the Catholic Church? One Liberal Church does so, with an acknowledged reservation that it is provisional, until the Church as a whole shall decide to amend its ancient documents. But the appeal requires "whole-hearted acceptance."

Unitarians in Transylvania have Episcopal ordination, so has the Moravian Church, and the American Methodist Episcopal. Will this ordination be accepted?

Another letter issued by the Archbishop of Canterbury uses the term "Christian Society," possibly that is meant to include Unitarians, but they would not be included in the Holy Catholic Apostolic Church because they are not baptised in the name of the Holy Trinity. But who is baptised "in the name of the Holy Trinity"? There is no such formula in use in any Church whatsoever. The formula commonly used is "In the name of the Father, and the Son, and the Holy Ghost." Unitarians use this formula and also the apostolic one, "In the name of Jesus." Augustine declined to recognise the ancient British Church, founded by Irish missionaries, because they did not use the triple formula. Boniface declined to recognise the Christian Church in Germany because they baptised only in the name of the Father and the Son. Unitarians believe in Christ. Baptised with the triple formula and believing in Christ, would they be accepted?

There is, however, more behind this appeal than the facility for freer interchange with other denominations. Catholic ordination means more than the succession of preaching, it means conferring on the candidate, irrespective of his personal opinions, the power to transmute the elements in the Sacrament. The altar is the prominent feature and not the pulpit. The altar is God's throne. The whole question of "sacramental grace" is involved.

The concessions offered are very great; that of free unfettered thought, however, is not offered.

PRESBYTER.

UNITED AND HEALED.

"Where Thy Church is rent asunder, unite and heal it."

A feature of the General Assemblies of the Church of Scotland and of the United Free Church, which the newspapers have specially noted as being of prominent interest, has been the strong desire that has been expressed to unite these two great churches of Scotland. "The stage at which the question stood was that, after prolonged conferences between the union committees of both churches as to the removal of obstacles to union, the Church of Scotland had approached Parliament to sanction draft articles declaring the spiritual independence of the Church, and modifying the State relationship in other respects." There are few left to-day, who have a recollection of their own, of the thrilling

times and circumstances which attended the Disruption, when the Free Church broke away from the Established Church. Nor do many to-day realise how deep the cleavage was between the two great churches, though identical in doctrine, in form and discipline.

The aloofness, which may yet be found in the South of England parishes, of the Church towards Dissent was not unknown north of the Tweed between the Established and the Free Churches. Human nature is stronger than ecclesiastical differences, and the sincerity which is such a striking characteristic of Presbyterianism, even though it may be accompanied not infrequently with narrow-mindedness, was bound in time to make bygones, bygones.

In the Church of God, divisions can only mean weakness, and in these days, more than ever, it behoves that spirituality should be organised against the forces of materialism and indifference. The Moderator of the Church of Scotland touched upon this very point. "The chief difficulty of the Church was not hostility but indifference. The dread of hell was dead, and the kind of people who hoped that by going to church they would lessen the risk of going afterwards to a destination still more disagreeable, now felt quite easy in their minds and stayed at home. There was another class to whom the Church was a "back number," "an absolute wash-out," without robust human grit or grip. It did not stretch out its hands freely across the gulf of social distinction. These people stated that the Church left them first, and that was why they left the Church A third class was averse to the Church. because they regarded its teaching as a hocus-pocus, the genuine metal having been overlaid with a mass of irrelevant dogmas and beliefs. Many people were not so much spiritually dead as spiritually bewildered owing to the fault of the Church. There were many remedies. A minister not long ago wrote a book on church-going, and it was remarked, that book should have been entitled, "How to fill the Churches; By one who has emptied Five." Their worship should be less formal, less monotonous, and the sermons brighter and briefer."

Comment is needless. If these remarks of the Moderator, indicate the spirit that is abroad in the Scottish Churches, there is surely a brighter prospect ahead of them, in the opportunity they are opening out for themselves to keep abreast with the times in the future.

Here in the North of Ireland, the fact of the Moderators of the Church of Scotland and Irish General Assembly preaching from the pulpit of Belfast Cathedral, passed with little remark, beyond congratulatory that this courtesy should exist between Episcopal and Presbyterian Churches. Not so, however, in England; the fact of Dr. Jowett preaching in Durham Cathedral created a considerable sensation. While a section of the Church of England holds out its hand thus to Nonconformity, there is another section hankering after re-union with Rome. There is a hope cherished that somehow the Papacy may yet come round to recognise the right of other churches beside its own to exist. What the present attitude of Rome is can be gathered from the oath of Pope Julian, which every convert kneeling with his hand on the open book is required to recite, words of loathing and detestation of all heresy, so-called. The attitude is still of hatred. Rome knows no compromise, and the Church she hates the most is the one which broke away from her, retaining much of the ritual, claiming unbroken Apostolic succession, but owning no allegiance to the Pope.

The various branches of Methodism are drawing together. It seems as though the Church were beginning to remember its old New Testament name, "The Brotherhood."

The new era is dawning. The testing and the sifting of all human institutions is going on, determining what shall go forward into the future. The testing may be long and severe, but there is a Wisdom and Love which sees the end from the beginning, and which has

planned for a better world in the future than in the past; and the name of God's plan is "Evolution."

ULLIN.

CONSOLATION.

Do not think of yourself as your body. You have a body which is never ill or weak, a body which belongs to the ages, of which this present body is only a garment. That body is glorious. Around you are other worlds than this physical world. The other worlds are in and through this one. You know this outer world because you can respond to it; but, the other worlds are about you as much as this one.

You are wherever you think yourself to be. "The Son of Man is in Heaven." Jesus said this about Himself when He was seated in a room talking to Nicodemus. He spoke also of "ascending" and "descending." He didn't mean going up and down through the air; but that He could raise His consciousness into His eternal glorious body, and know Himself in Heaven.

Think then a great deal about your glorious body, and how it is related to a glorious realm, and although with these bodily eyes and ears you will not be aware of its glory, still there will come to you great peace and joy.

This body of yours here is ailing and weak. Say to yourself, "I am not my body, nor my mind. More radiant than the sun, purer than the snow, subtler than the ether, is the Self, the spirit within my heart. I am that Self, that Self am I.

In that body you are strong and well and happy. Pray that some of that strength may come through to this physical body.

Around you are the Father's everlasting arms. He knows all, understands all, provides for all, Rest in Him, and say every hour, "Father, for this cause came I unto this hour." God sends his angels to us. We do not see them; but they come to minister to us. Beautiful beings, whose delight it is to help.

Above all, at the Head of His Church is our Holy Master. May He give you the light you seek, the strong aid of of His Wisdom and His compassion.

May the light of His Star illumine your path, and the wings of His love enfold you for ever.

A HOLIDAY IN LAKELAND.

It is several years since I had the great pleasure of wandering through that Eden of which Wordsworth writes

"Who comes not hither ne'er can know
How beautiful the world below."

Eden and its friendships can be found anywhere. Shelley tells us that, "Nothing in this world is single," and Ruskin preaches that "Taste is the only morality," and Solomon's wisdom is, "Except Love build the house, they labour in vain that build it."

"A mystery pervades the air, the birds are whispering
A secret to the field and wood, the leaves are gossiping,
And tree and lake, flower and stream are thrilling with
A pulse of soul—
So woman's love and beauty, and form divinely fair,
Make earthly life an Eden—God's thrill is everywhere."

Wordsworth early realised this truth, claiming Nature as his bride and loving her intensely, his life overflowed with love and joy and peace. His poetry teaches us that such marriages would always produce a peaceful and natural religion that would—

"Never blend its pleasure or its pride
With sorrow of the meanest thing that feels."

Conscious that the ministry of the beautiful depends on the soul and its friendships, we set off for—

"Delicious Grasmere's calm retreat,
And lovely Windermere to greet,
And Keswick's sweet Convention Vale
With Friar's Crag and Borrowdale.
For neither Scottish Lomond's pride,
Nor smooth Killarney's silver tide
Can shake thy sovereign place and lot,
Home of St. Wordsworth—Heavenly spot."

We wended out way from Keswick to the Druid Circle. It is 48 stones set up on end, looking like so many enchanted creatures sitting in mute perpetual council. What a magnificent

panorama to be studied, and what a crowd of feelings rush on us as we stand on this sacred place where our savage ancestors so often offered up their sacrifices. The inner circle, supposed to be the priest's altar, looks directly towards the beautiful Vale of St. John. Our imagination pictured the long procession coming up from these mountain caves and rude forest homes. The eternal mountains and dumb circle are dark and weird at present with clouds full of thunder; a picture of mankind teeming with discontent and struggling to be born anew—but **life** and

"The thought of death sit easy on the man
Who has been born and dies among the mountains."

This Druid's temple was exquisitely chosen. It commands one of the finest views in the Lake District, and we called to remembrance those lines—

"The amplest range of unobstructed prospect may be seen
That British ground commands."

In the beloved vale of Derwentwater you are in the very heart and home of beauty. Ruskin says of Friars' Crag, that it affords one of the three finest prospects in Europe. We stand on that fir-grown rocky promontory, but five minutes walk from Keswick on this still summer morning, and Walla Crag precipice towering above us, and the splash of white away in the gorge to the left, rendered famous by Southey, in the Fall of Lodore, though the Fall itself rather disappointed us even in this wet summer. The prettiest walk we had was through Borrowdale, climbed to the Bowder Stone, which weighs almost 2,000 tons. It is wonderfully balanced and quite impossible that it could have been placed there, much less moved, by any power of art. We quietly lay and read Wordsworth among the hair-bells and heather, on that peaceful Sabbath afternoon with gigantic mountains on every side of us. How literally true the poet's words—

"This is a temple built by God's own hand—
Mountains its walls, its gorgeous roof the sky—
Where uncontrolled the exalted soul partakes
Her natural and high communion,
Loses all thought of this world's pigmy pomp,
Worships alone with the Invisible."

We found our way to the little Primitive Methodist Church where Mrs. Booth-Clibborn (eldest daughter of the late General Booth) was to preach. The church was crowded both inside and outside half-an-hour beforehand. The sermon was on the selfishness and heartlessness of professed Christians. The dynamic of her message reminded us of her father, with much of her unique mother's personality. We will not soon forget that message with its thrilling appeal—

"Does any mortal wish to know how far in sacrifice to go,
To what lengths he may go in loss, Heaven's silent answer is a CROSS;
So hearts which nothing else can move, melt and change,
Beneath the mighty overwhelming force of LOVE.

We spent a never-to-be-forgotten day in Dove Cottage and by Wordsworth's grave in Grasmere. We were fortunate to have with us that day one who as artist, musician, and mountaineer knows and appreciates every inch of the Wordsworth country. We sat in that "sweet garden orchard eminently fair, the loveliest spot that man hath ever found," we meditated in that little room with its "half-kitchen and half-parlour fire," we read our Wordsworth

"In that sequestered nook how sweet,
And sat upon the orchard seat—realizing
One moment here might give us more
Than fifty years of reason."

We quietly prayed with uncovered head by the grave of the Saint of Nature, feeling with Arnold, "Sing him thy best, for few or none hears thy voice right, now he is gone." Finally, we had a reminiscent chat with Mrs. Dickson, who is 91 years of age, and remembers vividly both the poet and his remarkable sister Dorothy. Such in brief was the red-letter holiday, which was only made possible by the very great kindness of an Antrim friend footing the bill, to the home of the most religious man and the greatest reviver of religion of his age."

"Clear was the sky and hushed the gale
That Sabbath day in Grasmere Vale,
As if where now her poet sleeps
Nature a holier Sabbath keeps.

Now in its summer verdure sweet.
Dove Cottage nestles at my feet,
And hill and dale and lake and stream
Vivid as Wordsworth's matchless dream.
From those scenes I bore away
Chambers of fadeless imagery,
Which clearer rise and warmer burn
As Wordsworth's quiet page I turn."

G.V.C.

GEORGE BORROW : AUTHOR AND TRAVELLER.

By Mr. A. Orr, Comber.

(Continued.)

After leaving Spain, Borrow left the employment of the Bible Society, got married, and settled down at Oulton Cottage in Suffolk about the year 1840, where his wife had a small estate. The income from this—with what he had himself saved, and the proceeds of his books which he wrote here, though they only sold moderately—kept him in easy circumstances the remainder of his life. He at this period went on a tour travelling as far as Constantinople, and this brings us to

"Wild Wales," which is an account of two walking tours through the heart of that gallant little country which successfully defended itself against the Saxon invader, when England was overrun. Borrow was there in the fifties when the Crimean War was raging, and the story is like the others, full of personal adventure, with descriptions of the beautiful scenery, the manners and customs of the Welsh, and, incidentally as it were refers to the great men of Wales, and the Welsh bards, for whom our writer had a great admiration. He mentions names familiar and unfamiliar to me. Chief among the bards he speaks of Taliesin, Thomas Edwards the Welsh Shakespeare, Hew Morris, Gronwy Owen, David Ap Gwilywn, Evan Evans. The English language is not flattered in the following :—On meeting a boy driving a team of horses, our author says "he was whipping his horses and was swearing at them most frightfully in English. I asked him the name of the adjacent mountain, but he said, "I have no English," and then again fell to cursing his horses. I then said in Welsh, "What do you mean by saying you have no English? You were talking English just now to your horses?" "Yes," said the lad, "I have English enough for my horses, and that is all." "Why don't you speak Welsh to them?" said I. "It's no use speaking Welsh to them," said the boy. "Welsh isn't strong enough." "Do the other carters," said I, "use the same English to their horses which you do to yours?" "Yes," said the boy ; "they all use the same English words ; if they didn't the horses wouldn't mind them." What a triumph for the English language, thought I, that the Welsh carters are obliged to have recourse to its oaths and execrations to make their horses get on."

He visited the birthplace of Hew Morris and was shown a stone chair, the bard's favourite seat. "Sit down in the chair, sir," said the old lady ; "but first let me wipe it with my apron, for it is very wet and dirty." "Let it be," said I ; then taking off my hat, I sat down in the chair, and commenced repeating verses of Hew Morris in the best Welsh I could command. All which I did in the presence of the stout old lady, the short, buxom and bare-armed damsel, and of John Jones the Calvinistic weaver of Llangollen, all of whom listened patiently and approvingly, though the rain was pouring down upon them, and the branches of the trees and the tops of the tall nettles, agitated by the gusts from the mountain hollows, were beating in their faces, for enthusiasm is never scoffed at by the noble simple-minded genuine Welsh, whatever treatment it may receive from the coarse-hearted, sensual, selfish Saxon."

His estimate of different Nationalities may be of interest. Borrow does not seem favourably disposed to that admirable people the Scotch, and besides savagely assailing Scott, he hurts our feelings almost as badly by ignoring Burns; not a word appears in his writings about the author of "Auld Lang Syne," a man whom we in the North of Ireland, perhaps in our ignorance,

esteem the equal at least of any Welsh bard.

From the conversation with the tall Hungarian at Horncastle. "What is the number of the Hungarians?" I asked him. "Barely four million," he said; "we came a tribe of Tartars into Europe and settled down amongst the Slavs whom we conquered, but who never coalesced with us. The Austrian at present plays in Pannonia the Sclavonian against us, and us against the Sclavonian, but the downfall of the Austrian is to hand; they like us are not a numerous people."

"Who will bring about his downfall?"

"The Russians. The Czar will lead his people forth, all the Slavs will join him, he will conquer all before him."

Of Germans, French, Spanish, Italian.

"Of all infatuations connected with what is foreign, the infatuation about everything that is German, to a certain extent prevalent in England, is assuredly the most ridiculous."

"Spanish is certainly a noble language, and there is something wild and captivating in the Spanish character, and its literature contains the grand book of the world. French is a manly language. The French are the greatest martial people in the world, and the French literature is admirable in many respects."

"Italian is a sweet language, and of beautiful simplicity—its literature perhaps the first in the world. Italy is not merely famous for painters, poets, musicians, singers, and linguists, but is celebrated for men—men emphatically speaking—Columbus was an Italian, Alexander Farnese was an Italian, so was the mightiest of the mighty, Napoleon Buonaparte. But the German language, German literature, and the Germans: the writer has been amongst them, and amongst many other nations, and confesses that his opinion of the Germans as men is a very low one."

Of the Welsh he says: "And here let there be no sneers about the Welsh; the Welsh are equal in genius, intellect, and learning to any people under the sun, and speak a language older than Greek, and which is one of the immediate parents of the Greek."

The next is from a Prayer at Gibraltar.

"O, England, long, long may it be ere the sun of thy glory sink beneath the wave of darkness, or if thy doom be at hand may that doom be a noble one, and worthy of her who has been styled the old Queen of the Waters. May thou sink, if thou dost sink, amidst blood and flame, with a mighty noise, causing more than one nation to participate in thy downfall. Of all fates, may it please the Lord to preserve thee from a disgraceful and slow decay, becoming, ere extinct, a scorn and a mockery for those self same foes, who now, though they envy and abhor thee, still fear thee—nay even against their will, honour and respect thee." Of Ireland: I have kept it to the last; it is the most beautiful tribute ever paid to any country, enhanced by the fact that the writer was a stranger, a great traveller, and one who regarded the religion of the bulk of the people as idolatrous.

Writing of his reception by the inmates of the Irish College at Salamanca, he says: "It will be long before I forget these Irish, more especially their head, Dr. Gartland, a genuine scion of the good Hibernian tree, an accomplished scholar, and a courteous and high-minded gentleman; though fully aware who I was, he held out the hand of friendship to the wandering heretic missionary, although by so doing he exposed himself to the rancorous remarks of the narrow-minded native clergy. But when did the fear of consequences cause an Irishman to shrink from the exercise of the duties of hospitality? however attached to his religion—and who is so attached to the Romish creed as the Irishman? I am convinced that not all the authority of the Pope or the Cardinals would induce him to close his doors on Luther himself were that respectable personage at present alive and in need of food and refuge. Honour to Ireland and her "Caid Mille Failthia." Her fields have long been the greenest in the world, her

daughters the fairest, her sons the bravest and most eloquent. May they never cease to be so."

Borrow indulges in a lot of speculation about the derivation of words, and though I am aware a lot of his conclusions are disputed by many learned people these reflections are not the least entertaining portion of his works. He says, for instance, which I think is not disputed, that the prefix "Aber" in Welsh names means the place where a river enters the sea, as Aberdare, Aberconway, Aberystwith; it means literally where one sheet of water joins a larger body. Now Comber is a Gaelic name, for though the Danes gave the name it now bears to Strangford Lough, their influence was not strong enough to alter the name of the town. Is the "ber" of Comber a contraction of the Gaelic "aber," and was it originally the Com river or some such other giving Comaber, Comber? If so, it was appropriate, as Comber stands at the spot where the Inler joins Strangford Lough, one piece of water joining a larger body. An argument against this is it should be Abercom. I should like to hear other people's ideas on this subject. The sceptics fortified by the discovery of some trifling inaccuracies in Borrow's description of places, ask how far his accuracy in other statements can be relied on, which is about on a par with asking was it a real ghost that appeared to Hamlet.

If events were not as he pictures them, so much the worse for events.

CONCLUSION.

The mystery about Borrow's writing is further deepened by one's inability to find what are the characteristics of those to whom he most appeals. The most popular opinion is that it is to the unconventional, but I've known unconventional people who can't read him, and have several times been disappointed, so I will not urge him on any of you, but I will say this, to those who are like myself, born subjects of this king—a perusal of his works does much to sweeten and brighten life.

He is buried in Brompton Cemetery, a spot to which I have vowed a pilgrimage, where I hope to stand, and speaking in the strain he used of Hew Morris, to say "Shade of George Borrow, a stranger from that island which always occupied a warm place in your heart, desires to do homage to your genius, and to say that for him you have cheered many otherwise dull hours."

LESSON NOTES FOR TEACHERS.

[To be used in accordance with the Scheme of Instruction for 1920, issued by the Sunday School Committee of the N.S.P.C.I.]

September 5th. The Denial of Jesus. Matthew xxvi. 69-75.

Peter was the chief of the disciples. He was the first to recognise that Jesus was the Christ and was chosen by Jesus to be leader. He was a man of great sincerity and humility. "Depart from me; for I am a sinful man, O Lord." He was impulsive and brave, he offered to walk on the sea, and at the betrayal took up his sword to defend Jesus. When many were turning from Jesus and he asked the twelve, "Will ye also go away?" it was Peter who answered, "Though all men should be offended, because of thee, yet will I never be offended." When Jesus washed the disciples' feet Peter at first held back, saying, "Thou shalt never wash my feet." Then when he understood the significance of the act he exclaimed, "Lord, not my feet only, but also my hands and my head." When Jesus began to warn the disciples of his approaching end it was Peter who said, "Be it far from thee, Lord, this shall not be unto thee." In spite of his denial there can be no doubt of Peter's intense love and loyalty. Jesus recognised both the strength and the weakness of Peter and prayed for him specially.

There are two lessons to be learned from Peter's denial. First—Christian discipleship demands courage as well as love and loyalty. Peter was not altogether lacking in courage; in the presence of Jesus and the other disciples he was brave enough, but when only enemies were near his courage failed him.

We deny Jesus whenever in the company of those who have lower standards of conduct we are not brave enough to make a stand for the very best. Many who are brave in other ways are very timid when it comes to standing alone and being laughed at.

"Beware of Peter's word,
Nor confidently say,
I will never deny Thee, Lord,
But grant I never may."

Second—Though Peter failed badly he did not allow his failure to discourage him; in the end he bravely faced a martyr's death. Thomas Cranmer, Archbishop of Canterbury, was a leader of the reformers in the reign of Henry VIII. When Mary came to the throne the reformers had a bad time of it, and Cranmer was advised to flee. He replied, "I have resolved to lose my life rather than desert my post." He was imprisoned and ill-treated, then like Peter he made his denial. He signed a document denying the truth of the doctrines he had taught. Afterwards he was ashamed of his weakness and again declared himself a reformer. When he was brought to the stake to be burned he held out the hand that had signed the denial to be first to feel the flames.

THE KINGS OF ISRAEL.

September 12th. Saul meets Samuel. 1 Samuel ix.

Samuel was not only the foremost prophet but also the chief state man of Israel, but he was getting an old man and the times demanded a young and energetic leader. The Israelites had become restless, hostile tribes were continually defeating them in battle, and they believed that things would never be better until they had a king to lead them. Samuel reluctantly yield d to their wishes, and the present chapter tells how he came to meet Saul and choose him for the position.

Saul, the son of a farmer chief, was head and shoulders above all his fellow-countrymen, but as yet was content to help his father on the estate. He was sent by his father to seek some asses that had strayed. Here we get a glimpse of some early Hebrew customs. When Saul fails to find the asses his servant suggests that the "man of God" could help them. It is evident that the seers, and Samuel among the number, were in the habit of receiving payment for such services. When Samuel sees Saul he is struck by his fine appearance and thinks he would make a good king for Israel. Notice how the writer assumes that the personal conviction of Samuel is a revelation from God. It was, however, Samuel's opinion rather than a divine revelation, for Saul proved a failure as a king.

The incident may be taken to illustrate how great things may arise out of ordinary occurrences. Saul set out to find his father's asses and found a kingdom. In the common round and daily task we may often find opportunities for great service.

In this and the following lessons on the kings of Israel the teacher will find considerable assistance in the Century Bible and the Bible for Young People.

September 19th. Saul becomes King. 1 Samuel x.

We may well imagine that a young man like Saul had thought a great deal about his country's misfortunes even before he had met Samuel, but now when one held in such high repute as Samuel chooses him for king his ambition is fired. Samuel anoints him then and there in private, and as Saul finds it difficult to believe that he is really to become king the prophet promises certain signs. It is only natural that the call to kingship and the ceremony of anointing should impress Saul with the seriousness of his new position, and when he meets the band of prophets he is conscious of a new spirit. Thus when Samuel presents him to the people they recognise in him an inspired and dedicated man as well as a tall and strong one, and gladly hail him as their king. Notice how reluctant Samuel is to yield to the popular demand for a king; also that Saul, though he had already been anointed by Samuel, does not push himself forward, but cannot at first be found when Samuel wanted to present him to the people.

The lesson to be learned from this

chapter is that grave responsibilities teach us to put our powers to good uses and to feel that we are dedicated to great purposes. The people were surprised to find Saul among the prophets; he had probably been a thoughtless youth before, but now he is supplied with a lofty aim, and that makes all the difference. Henry V. when Prince of Wales was a gay and careless youth, but when he came to the throne he realised that he was meant for better things, gave up his frivolity, and became a wise king. What we have to do is to realise that life is a high and noble calling and that we have great ends to serve, no matter how humble our lot.

"A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard I find the task
Of governing it well."

September 26th. Saul's Disobedience. 1 Samuel xv.

Saul began well: he showed himself a great soldier and led his people to victory; but Samuel still retained his power and dictated the policy of the king. In those days customs prevailed which seem cruel to us to-day. Every nation made war upon their enemies in the name of their god, and on the return from battle they offered to him a share of the spoils. But there were some wars in which the whole of the people, their children and cattle, were devoted to the god. This was called a Ban War, and to such a war Saul was now called by Samuel. He was commanded to utterly destroy his enemies and not spare any. Saul completely defeated the Amalekites, but spared Agag the king and some of the best of the sheep and oxen. Samuel is very angry at this disobedience, prophesies the downfall of Saul, and with his own hands kills Agag. We cannot help sympathising with Saul, who was merciful in victory, but to people who believed that God himself had, through Samuel, commanded the utter destruction of the Amalekites, Saul's disobedience was sufficient proof of his unfitness to be king. Seeing that Saul himself took this view and admitted that he had sinned he must be judged by the standard of conduct he accepted. Obedience to God must be unconditional, and if Saul really believed that Samuel's command represented the will of God he should have carried it out entirely. The lesson of this chapter is "to obey is better than sacrifice, and to hearken than the fat of rams." Care should be taken to point out that here, as often in the Old Testament, the writer has a very crude idea of God and attributes to Him cruel commands that proceeded from human passion, not from the divine nature. If Saul had maintained that his conduct rather than Samuel's command was in accordance with God's will then he would have been entirely in the right. It is not his mercy that is condemned but his disobedience. We have a more exalted conception of God. "Be ye merciful as God is merciful."

REPORTS.

Ballyhemlin.—The Annual Meeting was held on Sunday, August 15th, at the close of the service. The Minister presided, and a highly satisfactory balance sheet was presented by the Treasurer. The year has been one of good steady work. There is room for great improvement in the attendances, but long distances and the severe weather on the peninsula make it difficult for some members to attend as they would. Still, with the membership the Church has, it is capable of becoming a stronger power for good in the district. Some of the young people of the congregation have given a willing, helping hand towards thoroughly cleaning out the Meeting-house. Spontaneous voluntary work of that description helps those who do it, as well as others, to appreciate their church more. It is hoped that some of these young people will volunteer in the same way to come forward and have their names enrolled as church members. The recent Sunday School Treat at Ballyhemlin passed off very successfully, many friends and visitors being present. In the summer there is quite a holiday community here, which in recent years has been augmented by Boy Scout and Girl Guide camps. In one of the camps the

Minister held a Sunday evening service and read prayers every morning. Friends more fortunately placed should not forget the outpost at " the Back of Beyond."

* *

Belfast : York Street. — The unusual event of grafting a new congregation to an old stock has seemingly been justified in the case of this church, and now that nearly seven months have passed it is possible to estimate the probable chance of permanent success. With the renewal of life under the ministry of Rev. F. Woolley, there came an anxious time of waiting to see how the difficult corners could be negotiated and the congregation settle down ; but, fortunately, the loyalty of the congregation has stood the test of new conditions, and is beginning to realise its position and opportunities for service. At York Street there are about a hundred stipend-payers, also some thirty-eight junior members, a Young Worshippers' League numbers fifty members, and last, but not least, there is a Sunday School with a register number of eighty-five. " As Mr. Woolley's ministry began at a difficult time," writes our correspondent, " we have so far had few events other than picnics, but we have already organised a number of efforts to secure and maintain the interest of young and old. A Social Committee has been formed, and there is also in existence a Ladies' Sewing Party with ambitious thoughts concerning a sale of work. Plans have been laid for the formation of a Girl's Guild, and a Boys' Church Brigade is already within sight. It may interest our friends to know that the foundation for a new Benevolent Fund for the relief of aged, sick and necessitous members of the congregation has been placed in our minister's hands in the form of donations from two members of a church outside our body. This is expressive of confidence in the experience and judgment of Mr. Woolley in dealing with actual need, and at the same time an evidence of entire good will. With a sympathetic minister, a willing and painstaking organist and choir, and a strong, devoted Church Committee, backed by the affectionate loyalty of our congregation, there is no reason for discouragement. The newly organised Sunday School had its first excursion on Saturday, August 14th, when by the kind invitat on of Mr. and Mrs. James Moore, our party, numbering 100, journeyed by special car to Finaghy. The gardens and fields were thrown open to us, and the gracious presence and help of our host and hostess made the beautiful afternoon pass away all too quickly. At 8 o'clock we turned our reluctant feet towards Balmoral, arriving at York Street too tired to say more than " It's been a great day."

* *

Comber.—The annual Sunday School Picnic was held on Saturday, July 24th. The scholars, accompanied by the Superintendent and the teachers, assembled at the schoolroom and marched to a field near the clattering ford, kindly placed at our disposal by Mr. J. Miller Andrews, D.L. A splendid tea was dispensed, which was enjoyed by all. Following this various games were indulged in, including cricket, racing, jumping, etc. A very pleasant afternoon was thus spent. There was a very satisfactory attendance of scholars, and all felt it was a joy to meet together in such a manner. The catering on this occasion was done by the Bloomfield Bakery Co. A hearty vote of thanks was passed to Mr. J. M. Andrews, D.L., for the loan of the field, and to all who contributed to the day's enjoyment and success.

Young People's Society.—A very successful Garden Fete was held on July 3rd under the auspices of the Young People's Society. Rev. Glynne Davies occupied the chair, and Miss Florence Davidson, of Bryansford, who was formerly connected with this Church opened the Fete. Miss Davidson was presented with a beautiful bouquet by Miss Doreen Hind and with a choice box of fruit by Miss Margaret Osborne. Short speeches of welcome and thanks to Miss Davidson were delivered by Messrs. J. M. Andrews and Mr. R. Milling Mr. F. J. Orr thanked all helpers and subscribers and this was supported by

Mr. David Munn, J.P. The conveners in charge of the stalls were :—Refreshments : Mrs. Hugh Ferguson, Mrs. Munro Ferguson, and Mrs. R. Abernethy, Farm Produce ; Mrs. Frank Osborne and Miss Pinnance ; Work Stall : Mrs. Davies and Mrs. Hind. There was a splendid band of helpers at each stall, with the result that instead of the original £100 aimed at, £536 was realised. The concerts were of an exceptionally high level and were in the charge of Mrs. J. M. Andrews and Mr. and Mrs. Robert Ferguson. Outside shows : Mr. James Niblock ; dances : Messrs. Munro Ferguson and S. Davidson ; palmistry : Mrs. Absolom ; ices and lemonade : Miss Margaret Orr and Master Jack Munn. Messrs. R. Abernethy and D. Morrow acted as treasurers and Mr. W. M'Kee and Mrs. Davies as secretaries. The Young People's Society wishes to thank every one who helped to make the fete such a great success, particularly the members of other denominations and sister churches. The chairmen of the concerts were Rev. J. M'Kean, Rev. J. C. Breakey, the Comber Presbyterian Ministers, and Dr. Henry and Mr. James Andrews, K.C. The rector, the Rev. J. Houston, sent a letter wishing success and regret for his enforced absence.

* *

Downpatrick.—The Children's Flower Service, held on the 25th ult., was again a great success. A suitable story in place of a second Scripture reading was told by Rev. R. Philipson, who also gave the address. The collection was taken by five of the elder boys—Jack Dickson, Alton Kelly, Willie Hay, James Hay and Tom Newman ; and the flowers were received by two of the girls—Kathleen Dickson and Aggie Kelly. Afterwards the flowers were distributed to sick members of the Congregation and to the Down Infirmary and also to the latter several gifts from the children of games, sweets, toys, fruit, etc., for the children's ward. This service is part of an effort to encourage the children of the School to attend the Morning Service.

In connection with the Boys' Club, there have been two very happy picnics, one to Rathmullan, where Miss Lily Irvine, one of our junior members, very kindly arranged the tea, and the second to Coney Island, where Mrs. Philipson catered for lunch and tea.

* *

Greyabbey.—Now that accounts have been settled up, it is a pleasure to announce that the Bazaar realised over £1,000. This success has only been achieved by the hard work of all concerned. The congregation put forth its best efforts, both financially and otherwise, to secure success and is to be congratulated on all it did. Some of the members have been working steadily for well over twelve months with entertainments and appeals to the generosity of our people generally. Nor have they been disappointed, and the best thanks are tendered to all who helped the little community in their endeavour to raise funds to add a few modern necessities to the Manse, and provide a new organ for the Church.

* *

Templepatrick.—The annual gathering of the scholars of the Sunday and Day Schools was held on the last Saturday of July. The scholars turned up in full strength at the Roughfort School, and it was generally agreed that the day was fine. Miss Getty, ably assisted by quite a number of young people from the Templepatrick Congregation, presided over the tea arrangements. The evening was spent in a neighbouring field kindly lent by Mr. Samuel George, where all the usual games were participated in. After the younger ones had been dismissed, this taking place when darkness was coming on with a threatening of rain, those of more mature years, it is reported, repaired to the schoolroom and finished their evening with music and dancing.

MEMORIAL NOTICE.

MR. ROBERT FERGUSON, Tullymurry.

With profound regret we announce the death of Robert Ferguson, of Lisnamaul, Tullymurry, which took place on Saturday, July 24th. The deceased was a well-known farmer and miller; a man of sterling qualities, and a friend trusted and loved by every class in the neighbourhood. All his life he was a pronounced Unitarian, faithful to his obligations as a member of church and committee in Clough. He was a man who loved his faith and kept it to the end. By his death, our church has sustained a serious loss. On the following Monday his remains were laid to rest in Clough Graveyard. The funeral was very large, and Revs. J. D. Davies, M. Watkins, and R. Philipson officiated. We tender our heartfelt sympathy to the sorrowing widow and family.

DEATH.

MURPHY.—On July 18th, 1920, at Niblock, Antrim, Mrs. Murphy.

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